UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson | Louis L. Mann | Curtis W. Reese

Substitutes for Companionate Marriage

By CLARENCE R. SKINNER

The Simon-Pure Commission

By HARIDAS T. MUZUMDAR

The Story of My Experiments with Truth

Part IV, Chapters XXII and XXIII

By M. K. GANDHI

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Editors:

John Haynes Holmes **Francis Neilson**
Curtis W. Reese **Louis L. Mann**

UNITY is a weekly paper, sixteen pages, containing timely editorial comment, special articles, foreign correspondence by its own representatives in Europe and Asia, book reviews, and regular reports of news from the field of liberal thought and action.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME C MONDAY, FEBRUARY 20, 1928 NUMBER 24

FALL-SINCLAIR

What loathsome, crawling, devil-thing is this
That drags its trail of muck and oozy slime
From White House, State House, into every clime
Till nations shudder at its sullen hiss?
It stifles all our heritage makes dear;
Law, Honor, Justice, with its sickening stench.
Its reeking coils murk jury box and bench.
Its foulness cries to heaven. We cringe in fear
For our great commonwealth. Lord, let it live!
Send Lincoln's spirit down to meet its need,
A long, lean beam of white-hot dazzling light
To burn corruption to clean ash and give
Fresh-quickened soil from which old truths may feed
And new truth rise still higher, glorious, bright.

ALLE NIPACH

The big navy bill is not likely to pass the two houses of Congress and become a law. For this reason the proposed legislation is not important. From quite another point of view, however, the bill is of enormous importance. Here is a proposal that shows more clearly than any other event in all this nation's history the real temper of the military men who control our armed forces—in this case, the admirals—and the cowardice of civilian executives, such as the feeble Wilbur, in confronting them. We have exactly the same situation in America today that existed in Germany and Russia and Austria and France, and to a considerable degree in England, in the years preceding the Great War—a crowd of ignorant militaristic barbarians slowly but surely mastering the government, building up vast armaments on land and sea, and thus preparing the way for war. Our admirals demand the construction of seventy-one (71) ships at a cost of $740,000,000, as the first chapter of a two billion dollar program. If passed, the bill will make the United States the most dangerous nation on the face of the earth, and the immediate fomenter of the next war. But it will not be passed. Which brings us to another aspect of the essential importance of the whole proposal! We refer to the fact that here is an opportunity for the people of the country to rise in one vast flood of protest, and overwhelm these admirals and their civilian apologists so that they will never be heard from again. This projected building program, says the Richmond *News Leader*, is "nothing less than an invitation to war." The New York *World* describes it as "waste, profligacy, and folly." Senator Borah declares the plan "sheer madness." In the face of such crazed impudence on the part of our Navy Department, "the peace-loving people of this country should make their displeasure . . . so clearly known in Washington that Congress will not dare to enter upon an affront to foreign nations so reckless of possible consequences, so prodigal and so wicked." Now is the time to strike at the serpents of savagery. It is a God-given opportunity. Write the President! Write your Senator! Write your Representative! End this vile thing not only now but forever.

The war to end war goes on, and each day it is more and more consistently conducted on the lines of the Outlawry campaign. Every other idea crumbles before the logical and ethical rigor of the Levinson-Borah program. Here is a Joint Resolution (183), for example, introduced into the House of Representatives by Mr. Burton, of Ohio, "to prohibit the exportation of arms, munitions, or implements of war to belligerent nations." Mr. Burton, long associated with the American Peace Society, is one of the most moderate of pacifists. He has "trained" all his life with the crowd which still thinks of peace in terms of arbitration treaties, Hague courts, and other negligible proposals. His original resolution on the question defined above was a presentation of the old Shotwell idea that America should not supply arms to an aggressor nation in war, but restrict aid to the righteous defender nation—an idea which means exactly nothing at all. But now, as presented for final consideration, the Burton Resolution is thorough-going. Defining under no less than fourteen specific headings what "arms, munitions, or implements of war" means, the Resolution states that

> whenever the President recognizes the existence of war between foreign nations by making proclamation of the neutrality of the United States, it shall be unlawful, except by the consent of the Congress, to export or attempt to export arms, munitions or implements of war from any place in the United States . . . to the territory of either belligerent or to any place if the ultimate destination . . . is within the territory of either belligerent or any military or naval force of either belligerent.

Violation of this law is made punishable "by a fine not exceeding $10,000, and by imprisonment not exceeding

two years." This is a first-class Outlawry measure. It is posited on the idea that war is a crime, and declares in effect that this country shall have no dealings with criminals. We bespeak the support of H. J. Res. 183 by our readers.

The desperate situation of the modern world, and the madness of the people who inhabit it, was never more convincingly shown than by the international Red Cross conference just held at Brussels. This conference was called to discover a means of protecting civilian populations from the poisonous chemical gases to be let loose in the next war. Sessions of the conference were held behind closed doors, that the public might not be alarmed. Resolutions passed and sent to all governments, urged the following:

First—That the Red Cross will open an international competition with a prize for a design of the most effective type of war gas proof shelter.

Second—That precautions to provide security against gas attacks be taken throughout the territory of all nations, since there is no knowing where an attack will be made.

Third, advising the creation of shelters of the only invulnerable type thus far produced, which is a hermetically sealable subterranean chamber supplied with chemically produced oxygen or filtered air from a high chimney ventilation operated by a powerful motor. A large number of small shelters was held preferable to shelters of large capacity. These shelters should contain stocks of chemicals for neutralizing the atmosphere, like chloride of lime and permanganate of potash, which, in case of penetration of the shelter by gas could be pulverized by a machine.

Each shelter should contain instructions on how to proceed, printed on gasproof material. Food, water and hospital stocks should be stored in small quantities in gasproof receptacles, the populations being warned that gas contaminated water must be disinfected, boiling being insufficient for that purpose.

Fourth—Fire brigades should be trained to conduct the work of disinfection, while volunteer corps of nurses and relief workers should be organized in all communities.

Fifth—All new buildings should be constructed with subterranean gasproof shelters separated from the superstructure and from each other by masses of concrete, with stairways leading to them constructed of resistant materials, such as reinforced concrete, the centre of which could serve as a chimney for the filtered air.

Sixth—Municipalities should be warned that gas and water pipes must be laid deep under the ground

Seventh—Each community should be provided with a hermetically sealed van with stores of oxygen for removing the gassed.

In addition, the distribution of war masks, as a part of the equipment of every household in a modern city, was taken for granted. Here, now, is war, of the most horrible description ever known or imagined, brought right to our very thresholds. In future warfare, said Senator de Brouckere, the Belgian delegate, "the civil populations will be destroyed, while all who escape will be in the armies." This seems certain, for civil populations, composed as they are of the old and young, the sick and well, babes in arms and invalids in bed, can never be trained to the proper use of masks as can the disciplined ranks in the armies. Furthermore, it seems to be agreed, however tacidly and reluctantly, by technical experts that this idea of gas shelters for cities with hundreds of thousands of population is ridiculous. The world simply can't be saved if war comes and gas is used. But why try to save it? A world which faces such a reality as this is mad, stark mad. Why not face reality again, and let it die?

The Smith presidential boom has at least one virtue! It has precipitated the sanest, most straightforward discussion of the place of the Roman Catholic system in American society which our history affords. Such analyses as those in recent numbers of the *Forum* have apparently not before been possible. The newest note of all is a critical attitude on the part of adherents of the Roman Catholic system themselves. Heretofore the discussion has consisted of intemperate and often ridiculous attack after the pattern of the Heflin tirades, with equally intemperate or cunning defense on the part of Roman Catholic religionists. Now members of the order are themselves daring to question the system. The impressive new periodicals published under Roman Catholic auspices in the United States are not all of them rubber stamps wielded by the hierarchy. Father Duffy's recent utterances would have lodged him in durance vile in any other age and any other country than our own. And the articles now beginning in the *Atlantic* are astounding! We wonder if they will keep going. The author is careful to hide behind anonymity. He would better stay under cover. We only hope that the *Atlantic* editors can contrive to protect him until he has advanced far enough with his revelations and interpretations to insure a general and dispassionate discussion of the issues he raises. We are beginning at last to come to fundamentals. The question whether a presidential candidate can safely be trusted to go to mass every Sunday is too petty to engage a serious electorate. But the question as to how far a powerful religious system is deliberately and systematically employing an educational system which makes impossible independent thinking on the part of authorized religious leadership, is a very different question and immeasurably more important. Those outside of the system have long ago rendered their verdict. It is refreshing to have the question faced by one of the prelates on the inside, as the anonymous *Atlantic* contributor now does.

India has recently lost two leaders of great significance in her national life, both of them intimate friends and followers of Gandhi. One, Hakim Ajamalkhan, was an ex-President of the National Congress, elected at the Ahmedabad session during the non-cooperation days in succession to the famous Mr. Das. He was the descendent of a Moghu family, and was noted as a beneficent practitioner of Uninai medicine. Not only through India itself, but through all the Near and Far East as well, Ajamalkhan was known for his

medical knowledge and skill. These qualities, combined with his high sense of duty in ministering to the poor, made him beloved in the remotest cottages of northern India. "At his place," writes a correspondent, "I have seen thousands of the poor, assembled from early dawn, whom he examined individually and served." In Ajamalkhan, says our correspondent, "India has lost one of its devoted servants both in the national struggle and in the teaching of native medicine." The other lost leader is General Avari, known as the staunchest of Gandhi's supporters. He it was who led that amazing non-violent carrying of arms—duly recorded in these columns at the time—as a movement of protest against the barbarous Bengal ordinance, whose victims have been lying in jail without trial now for over three years. Avari died on December 27th last, after a prison fast, or hunger strike, of eighty-five days' duration. Details of the passing of this heroic man are unknown, as the English government has obstinately refused to answer the clamorous demands for information. But his martyrdom is recognized, and will be forever remembered by his countrymen. The deaths of these two men show how momentous is the movement for independence in India, and how this movement has drawn unto itself the finest spirits in the land. Think of a people capable of producing such leaders as these, not to speak of other and more famous men such as Gandhi himself, think of such a people, we say, being described as unfit for self-government!

Sociology is being made to include social technique. This is part of the best news of the day, though there is as yet little of it. In several of the universities patient and persistent research is devoted to discovering methods by which social groups may think and act efficiently. In one of the numerous conventions of scientists during the recent holidays, an investigator reported experiments in mass thinking. He chose words of nine letters, set a group at the task of spelling out words of three letters from those letters which the longer words included. While operating as individuals the lowest score was 18 and the highest 49, in a prescribed brief period. Massing the group and asking each to announce his find immediately he discovered it, the total for the group for the prescribed period was 75 different words. It is easy to conclude too much from such a demonstration. It is yet to be shown that a committee is a better executive than a single expert. But we are in for democracy. We are in for organized society. There is an inexpugnable faith in the liberal mind that the group is more than the individual, that society is more than the single capricious will. A social method must be found. There must be a way to tap these larger resources which the group offers. People must not be forever bossed. We can't stand autocrats, so a way must be devised by which democracies may do the things people need to have done for them better than the dethroned, discarded autocrats were ever able to do them. The faith of democracy may be unseeing, but it is not blind. It may not have a ready answer to the taunts of the "efficient" autocrat, but it knows there is an answer, and it is determined to find it. Though it now takes an unconscionable time to reach conclusions, the thoughts of the social mass are sounder and truer to the realities than can be those of the wisest individual sage. We need a school of democratically minded sociologists who will speed up a process which is now vexatiously slow and uncertain. May be that school is now taking hold!

Friends and foes are essaying an appraisal of Fundamentalism, now that the heat and fury of recent controversy have subsided. What has it done for American religion? How much have we gained or lost through its offices? Without question it is the one flaring phenomenon in the religious life of the decade, perhaps of the generation. It has inspired religious discussion as has no other event of our time. It has put religion on the front page of the newspapers as has no other influence in living memory. It has forced an appraisal of current theology and church creeds more searching than any to which they have been subjected in many a generation. It has driven the professional ecclesiastic into a corner from which he peeps out timidly, only of recent months gaining courage to hope that the worst of the storm is over. In more than one state it has had "hush-hush" educators in public institutions guessing where their next supply of bread and butter was coming from. It has made time-serving ecclesiastical leaders who affected devotion to modern thought, look foolish—and some of them talk even more so. It has caused a great trembling among the ecclesiastical brethren who have prided themselves upon their skill in carrying water on both shoulders, and who have thus believed that they had achieved the trick of interpreting modern science in the phrases of medieval creeds. Fundamentalism has not won its battles, but it has left the field strewn with carnage. It raised a storm which has cleared the atmosphere; but what a litter of broken boughs and shattered houses it has left in its wake! The liberal may give thanks without bestowing obsequious gratitude. He may be glad that the craze has swept through American religious life, but must thank the powers-that-be that it has swept off and out. Only, of course, it hasn't, completely and finally! Let us hope that its renovating work will continue until even ecclesiasticism shall be forced to be sincere, to mean its creeds or cease to mouth them, to practice its doctrines or cease to preach them, express American spiritual impulses or clear American soil of its clutter.

Substitutes for Companionate Marriage

Judge Lindsay complains, sometimes bitterly, in his latest volume, "Companionate Marriage," that the clergy oppose him with moral platitudes. He is probably right. A large number of people are against companionate marriage, because they are against it. But they offer no substitute which adequately recognizes the existence of present evils, they do not face the realities of the profound changes which have taken place in modern society, and their mere quotation of a text does not answer the searching questions which the younger generation asks.

The opponents of companionate marriage should be able to do one of two things: first, prove that the present system is working well; or, second, offer a reasonable substitute which will meet the need of those who want change. The writer will not here endeavor to accomplish the first task,—not because it is necessarily impossible, but because he is more interested in suggesting an outline substitute. To this modest task, then, let us address ourselves, and propose three measures which might well be tried out in the sociological laboratory before going on to the full length which Judge Lindsay is eager to try.

First. We have had our attention called many times to the fact that birth control is being generally practiced among the more intelligent classes of society and that it is spreading to all sorts and conditions of people. This is probably one of the most profound and revolutionary changes which is taking place in our modern life. It is impossible to estimate its full consequences. Like anything else, it can be abused; but on the whole the results will probably be beneficial after people have had an adequate opportunity to adjust themselves to it. Such being the case, birth control could be legalized and the first part of Judge Lindsay's program adopted.

This would make it possible for young people to marry without having children immediately, and thus the problem of a high standard of living in our new industrial society could be met. But let us for the present retain the ideal of a permanent monogamy instead of entering the union with the knowledge that an easy divorce would be readily granted. Herein, the plan differs from that of Judge Lindsay because nearly every psychologist, and the Judge himself, agree that a permanent monogamy is best.

Companionate marriage, Judge Lindsay insists, is actually being practiced by sophisticated people. Is it not also true that the above form of marriage is and has been practiced and that it has proven successful in many instances? Let us call it *"Permanent marriage with a companionate period."*

Second, there should be a "marriage of enlightenment," which means that each person entering into the marriage relation should receive a compulsory systematic education not only in the hygiene of sex, but also in the art of love. Love is not only an art, it is the highest art,—and how can anyone be expected to achieve the highest and finest expression of life without adequate knowledge? If years are required for the triumphant mastery of music, painting, architecture, is it not obvious that love must also have its enlightenment?

It is not strange that marriages sometimes fail, when we consider how completely the process of education has ignored our whole emotional being. Havelock Ellis puts the matter in a paragraph in "The Book of Marriage" thus:

> I am ever more astonished at the rarity of erotic personality and the ignorance of the art of love even among those men and women, experienced in the exercise of procreative power, in whom we might most confidently expect to find such development and such art. At times one feels hopeless at the thought that civilization in this supremely intimate field of life has yet achieved so little. For until it is generally possible to acquire erotic personality and to master the art of loving, the development of the individual man or woman is marred, the acquirement of human happiness and harmony remains impossible.

Judge Lindsay's proposal does not adequately meet this problem, and it is conceivable that companionate marriage might make the number of failures greater rather than less, as young people would feel more warranted in attempting this tremendously important union without mature judgment and experience.

Beginning with child habit clinics, society should provide a type of training which would make it possible for young people to pass through the strain of adolescence with enlightenment. They could be spared the pitfalls and dangers if they were guided intimately and wisely, rather than thrown alone into the storm and stress, with chances of their erotic experiences becoming cheapened and vulgar.

Third, the democratic marriage, which is of course on the way, but which is far from its arrival at the goal. Like every other institution, marriage tends to become dominated by the strong personality, and domination easily becomes exploitation, and exploitation destroys confidence, trust and love.

It is easy to lay all the blame for the autocratic marriage on the institution of patriarchy, in which the male has for centuries allocated to himself the governing power over all members of the family. The patriarchate has been bad enough in all conscience, and no reasonable man could support it, for it not only injures the woman who is subjugated, but also the man who becomes arrogant and selfish by the very act of domineering.

But we must go deeper than this, if we are to get at the sources of trouble. We must strike at the roots of autocratic marriage, whether of the patriarchy, or matriarchy. We must destroy the desire to use family

and love as the field for egotic exploitation, and substitute the democratic idea of marriage as an absolutely mutual interchange of life's experiences and as an enrichment of each personality through contact with others.

Much of Judge Lindsay's diatribe against jealousy as the basest of evils is well deserved, and he clearly shows that it destroys the bases of successful marriage in an astonishing number of cases. But would companionate marriage, merely as such, solve the problem? The writer fails to see how it would do more than make it possible for those whose love has been destroyed by jealousy, to escape from their misery easily. But it does not make a single contribution toward eradicating the fundamental idea of the selfish, narrow, jealous and possessive type of marriage. A new ideal—the democratic union—would be a substitute and cure.

The whole difficulty with Judge Lindsay's proposal is that it is not radical enough! His book is provocative, his cases are illuminating, and shocking. But he nowhere goes to the real roots of the difficulty.

The writer has tried to sketch three more radical and thorough-going substitutes, namely, 1. Permanent marriage with a companionate period. 2. Education in the art of love; and 3. The democratic union.

If these were to be tried for the next fifty years while a new generation is going through the experiences of adolescence and marriage, we might see a radical improvement, without giving up the ideal of permanent monogamy which still appeals as the highest form of marriage. CLARENCE R. SKINNER.

Jottings

Whenever church unity is discussed, the Community Church is mentioned. Whenever peace is discussed, the Outlawry of War is mentioned. And both for the same reason—they are the one solution of the problem.

We want but little here below. Our desires are few. At this moment we ask only to see one man, just one man, connected with the oil scandals, brought to book and punished. Not because we believe in punishments particularly, but because we would like to see it demonstrated that it is possible for a U. S. court to convict a rich man!

If you want to understand the Nicaragua situation—why we have marines in that country, bombing its villages and murdering its inhabitants—you have only to remember one little fact. *The United States has $20,000,000 invested in Nicaragua.* Money talks, and also fights.

At the recent Beaux Arts ball in New York, a certain Mrs. Mencken, otherwise unknown to fame. wore a bird of paradise dress, made especially for the occasion and never to be worn again, which cost $7,000. A fit punishment for this social offense, to our way of thinking, would be for Mrs. Mencken to be stripped naked and exposed in the public streets. This might possibly teach her the meaning of shame.

We have no sympathy with the hostility toward Catholics now so prevalent in this country. But we understand a lot of things when we see Governor Smith journeying all the way from Albany to New York to bid good-bye to Cardinal Hayes on the latter's departure to Bermuda for a holiday.

"What Is Annapolis?"—this is the title of an article in a current magazine. The title interests us, for we would surely like to know what Annapolis is. In the light of the performances of its graduates, it must be a strange and fearful place. J. H. H.

American Notes

[Editorial Correspondence]

An unusual church event recently took place on a Sunday afternoon, at the Cathedral of St. John the Divine, which is called by Bishop Manning "America's greatest House of Worship." It was the dedication of the $150,000 "Sports Bay"—a window celebrating all the sports in the dictionary of athletics. It was the first event of its kind in American religious history. It reveals also what is taking place in American religious life, what is noted as a reaction against "Puritanism."

No less a person than the Secretary of War, Dwight F. Davis, was among the spectators, and made a few remarks. The window was made possible by the gifts not only of individuals, but also by organizations such as "United Hunts," "Sporting Goods Houses," "Horse Show," "Hockey," "Boxing," "Yachting," "Trap Shooting," and the like. Hundreds of representatives of the sport world were among the spectators, joining in the consecration services. Practically all religious faiths were there, in personal representatives, or by gifts. "What can be more appropriate," said Secretary of War Davis, "than a union of sport and religion, twin temples of body and soul, symbolized

by this glorious and eternal monument?" And, Bishop Manning proceeded, in his sermon to say,

The time has now passed when religion was universal and sport localized. Now sport has expanded until it too has a universal appeal.

This service will stand out as one of the great and significant events in the history of this cathedral. We are giving recognition gladly to the place which belongs to sport in human life, a testimony to the fact that games and sports are pleasing and acceptable to God.

The Sports Bay will stand as a witness against a mistaken view of religion which is expressed in the Puritan Sabbath and the Blue Laws; that, God is interested in all that concerns us, our games and pleasures, as well as in our work and in our prayers; also, as a witness to true sportsmanship, whose principles should rule in the ordinary dealings of life, and which are the same as those taught by religion.

This window, as a sample of what is occurring in America, will undoubtedly be a subject of discussion. Some will contend that it indicates the paganizing of religion that is taking place in America. Just as it is held, in some lands, that the American Young Men's Christian Association has gone entirely into athletics, with the founder's idea of personal religion eliminated. At any rate it represents a strong drift in American religious development, and must be counted in when one wishes to understand the religion of the country.

Foreign Advisers

One who watches the arrivals from Europe cannot help being impressed by the large number who come over to retail advice to the public. They cannot be blamed altogether, for do they not line their pockets with greenbacks, to enable them to keep the wolf off for many a day? Who wouldn't engage in giving the public advice if the public paid well for the operation, and seemed to be happy under the operation. And, Americans are still in a very gullible state, and a titled individual gets far and deep into the hearts and pockets of the people. Arthur Ponsonby, last year, said when he was here, that some hundreds of the high-brows and the purse-thick heard him gladly—even on pacifism —after it had been announced that he had been a "page to Queen Victoria."

During the month of January, among the arrivals has been Count Keyserling, and he is talking on a subject, over which Americans are particularly obsessed, that of sex. He is saying commonplace things—taking an hour for the saying—about divorce, marriage. (He, like the others, goes to the bat on the subject of companionate marriage.) He takes one of Paul's ideas, in "Romans," that the ideal man—i. e., the man whose "life is hid with Christ"—is "above the law." His hearers smack their lips, and comment, how radical, how sensible. And, coming from a "Count" who is also a German "philosopher"—it has all the force of a gospel.

Following the Count comes Dora Russell (Mrs. Bertrand), and she is raising the bewitching question, "Can We Be Happy?" As she walks down the steamer plank, she has time to tell the reporters that she is more in sympathy with Judge Lindsay's companionate marriage idea than at first she had expressed herself. This confession will be worth hundreds (nearer thousands) of dollars in the gate receipts. The Russells are backing a school, modern, for children, and it is said that when they want some money for it, all they have to do is to take a swift steamer, and proceed to America, with a few snappy lectures in their portfolio. They are really saying nothing new or interesting about sex, and they are not near as wise as the wisdom to be found in a country home in Iowa, but there are many thousands, especially among the "intellectuals," who are unhappy in their sex relations, or think they are, and these rush to hear the latest, just as they did in old Athens, and what is more to the point, they are willing to pay well for it. Meanwhile, literary folks, like Mr. Mencken, are training up a generation of young people, who enjoy spelling liberty with a capital "L." America will certainly get over this period of playing in the gutter, of sex-obsession, which foreign and domestic necromancers and "experts" take advantage of, and as a result become not less poorer.

Here is also Lord Rothermere, who is stopping at Atlantic City. He is dropping wisdom now and then, so that the people may not forget that he is around. He is not speaking for money—at least not for gate receipts. If he has any financial interests, they are not noticeable, rather must be indirect. Here is the latest advice that he has handed out, "American women are very well-dressed, but they have too few babies." The Lord should make several visits in the back country, and up in the mountains. He also pays his compliments to prohibition, "The prosperity of America is undoubtedly due in part to prohibition." The remark reminds me that I heard "Pussyfoot" Johnson a few days ago on the enforcement of the prohibitory law. He has just returned from a trip around the world, for whose welfare this American has great concern, and there is one remark which he repeated many times in his speech. "The only way to get rid of the sorrows and evils of drink is to get rid of drink." This remark expresses the idea behind the prohibition movement, and needs to be noted in order to understand the movement.

Ten Greatest Americans

The democracy of America is a bit peculiar in that it is constantly raising the question, "who is greatest?" An American, when he gets to analyzing his life, is apt to raise the question, What is the greatest deed in my life? If a town has the greatest sawmill, or bridge, or church, etc.—it is thought worth telling the whole world, and perhaps on the strength of it making a sale of real estate. Of late many people have tried their hand on picking out the "Ten Greatest Americans." The living are left out of the reckoning; also, all who were born previous to the founding of the Republic. Here is one list, given, in an address, by John Haynes Holmes, minister of Community Church, New York City. It is worthy of note because representing some of the most descerning mentality in American life.

Abraham Lincoln, greatest and noblest of all Americans by universal consent.

Ralph Waldo Emerson, our one clearest, purest and most exalted American mind. Not our greatest, but surely our serenest thinker. The friend preminently of those who would live in the spirit.

Henry David Thoreau, our most original native genius, a simon-pure American if there ever was one. His real greatness had been obscured by his fame as a naturalist. Above and beyond this he was a great literary artist and an abler if not braver thinker than Emerson himself.

William Lloyd Garrison, the one American who, more than any other, achieved America's greatest deed, the freeing of the slaves. One of the bravest reformers and noble souls of all times.

Theodore Parker, like Thoreau, a man sprung straight from our native soil. The greatest preacher America ever produced. A scholar, prophet, man, of gigantic moral stature.

Robert E. Lee, the one American soldier who can be named without apology with Hannibal, Scipio, Marlborough, Napoleon and the other great captains of history. In addition,

a man so faithful to duty, so steadfast in trial, so noble in defeat, so gentle, wise and pure, that he comes near in spirit to the great Lincoln himself.

Walt Whitman, preeminently the poet laureate of America. The immortal bard of democracy. The contemporary who first and best knew Lincoln because his soul was nearest akin to that of the Illinois rail-splitter.

Mark Twain, perhaps the greatest literary figure that this country has ever produced. In inward spirit and capacity a greater man than the world was ever allowed to see. An incomparable humorist, but at heart a genius of pity and high tragedy.

Charles William Eliot, the first citizen of his time, and the finest flower of New England character and culture. Great as an educator, greater as a public leader, greatest as a man.

Eugene Victor Debs, the one supreme and flawless embodiment in our history of the eternal spirit of the Christ. A man who lived, loved and died like Jesus.

This list is good for scrap-books and for debating clubs. What will the Ten Greatest Americans be in 2028, in 5028, in the big wind-up?

Religion of Legislators

Since religion (or lack of it) is liable to be mixed up in the next Presidential election, if Governor Smith, a Catholic, is nominated by the Democrats, which seems likely, it will be interesting to notice the religious complexion of the two branches of Congress. There are 435 members of the House of Representatives. Of these, 94 are Methodists, 64 Presbyterians, 51 Episcopalians, 51 Baptists, 35 Roman Catholics, 26 Congregationalists, 20 Disciples, 16 Lutherans, 10 Jewish—with the rest spread over many small denominations, with 24 having no religious affiliation.

The U. S. Senate is made up of 96 members. Of these, 32 are Methodists, 8 Presbyterians, 24 Episcopalians, 6 Baptists, 5 Roman Catholics, 7 Congregationalists, 1 Disciple, 2 Lutheran, 3 Unitarians, 2 Mormons—the rest scattering, with 4 having no church affiliation. Of the 4 non-church Senators, three are Knights Templar. Of the 24 non-church members of the House, 18 are Masons.

How much religious antipathy may enter into the election, no one can conjecture, in case Governor Smith should run. The country, of course, is overwhelmingly Protestant. The activities, however, of organizations like the Ku Klux Klan have aroused people, and created a great company of "tolerants" among the liberal-minded, among the Jews, the Negroes, the Irish and a great body of citizens who would rejoice to get back the liberties they lost during the war. Also, many have been greatly exercised over what they call the intolerance of Prohibition. So that Tolerance may become a big issue in the election. What bothers many intelligent Protestants over the thought of Governor Smith, a Catholic, entering the White House, is seeing a visitor, like President Cosgrave of Ireland, immediately after calling on the Mayor of the city of New York, next calling on Cardinal Hayes; in seeing Governor Smith going to the train to see Cardinal Hayes off, when the Cardinal goes away for a vacation, in the Bahamas. The next election is sure to be worth watching, and it may usher in a new epoch in American history.

SYDNEY STRONG.

Ned and I

I trod today the hilltop way
Where Ned and I once walked.
Just fifty-one the years have run
Since there we dreamed and talked.

An easier grade the town has made
Round "Gloucester Common" wild,
But "Good," said Ned, "'twould be to tread
Old Rockport Road high-piled."

'Twas thus aloft on skyey croft
Day's venture we pursued,
While plans and fears of saints and seers
We probed in thoughtful mood.

The world was then before our ken
In freshest hope and glow,
And we—rapt youth!—resolved in truth
Earth's best to seek and know.

We laughed and sang till ledges rang
As at the curlew's call.
Oh, life was good!—and work we would
To bring that good to all!

For Ned was filled with fire distilled
In old Prometheus' flame;
Love's hammers beat with godlike heat
In both their hearts the same.

. . . Alone today this olden way,
Serene and glad I tread,—
In joyous thought of good he wrought
Who all too soon lay dead!

This hour no less, its winsome dress
The wild rose flings to view,
While yarrow white and johnswort bright
Are just the same he knew.

Again I see his loving glee
As mid the blooms he knelt
To greet each cup there lifted up—
As if each heard and felt!

Though mute to ear I feel him near
On all these upland miles;
In hum of bee he answers me,
In evening-primrose smiles.

O friendship fair! O manhood rare,
That gave in richest store!
Along life's track I wander back
And walk with him once more!

Mid fragrance sweet—oh, hours too fleet!—
We roamed to Railcut Hill,
Whence Gloucester lay, that summer day,
Beneath us white and still.

Then strode we o'er to Rockport shore,
To muse by purple sea,
Where sails aslant from far Levant
Brought balm to him and me;—

Brought scent of flowers from Eastern bowers—
Where we had planned to go! . . .
But oh, he took that nearer nook
'Neath drifts of Northern snow!

Yet from his tomb—that sacred room
Of heart-beguiling rest—
Come memories sweet on angel feet,
Illumining life's quest.

And every plan for freeing man
Which kindred souls still dream
Is added ray to speed the day
Which he beheld in gleam.

August 16, 1924. JAMES H. WEST.

The Simon-Pure Commission

From Whitehall comes the cry, "The Indian Commission shall be pure"—i. e., composed purely of British subjects of His Majesty, born and bred in the British Isles and upholding the traditions of His Britannic Majesty's Imperial rule! The result of this Tory policy has been already flashed to the four corners of the earth; already column upon column is being written in defense or defiance of such a policy.

The composition of the Indian Statutory Commission in England is uniquely absurd from the point of view of sound statesmanship; but from the point of view of England's traditional policy of "muddling through" it runs true to form. It may ordinarily be assumed that a Commission that is to investigate the working of the Reform Scheme in India should be composed of men who have at least a tolerable knowledge of the details of the Montagu-Chelmsford Scheme and who are at least in some modest way acquainted with the traditions and manners, aspirations and ideals, of the people of India. But the powers that be at Whitehall decreed otherwise. I doubt very much if the British cabinet could ever have succeeded better in selecting men whose political past was a closed book to the masses and even the leaders of India. The situation created by the British government is "colorless" from more than one standpoint. On the other hand, the members of the Commission not having had any definite policy or commitment in regard to India, as evidenced by their political past, the British citizenry may well be indifferent to the pleasure-trip from England to India of John, Smith or Jones; on the other hand, the people of India may well be apprehensive of the investigations and "findings" of the Commission whose members, precisely because of their ignorance, are sure to swallow hook, bait and line all that the "sun-dried" British bureaucrat in India will give them. For all we know, Sir John Simon, head of the Commission, may well be a good judge of men and political events, but his very ignorance of the intricacies of the political situation in India is a severe handicap. I am afraid Sir John is likely to come back to England with a simon-pure report in his pocket, stating in neat clean-cut phrases and sentences that the work of the reform scheme had fallen far below the anticipated level of success and that the Hindu-Muslim frictions compel his commission to advise against any radical change in the dyarchical system or in separate communal electorates created by the Reform Scheme of 1920.

It would be a matter of indifference to him and his Commission that most of the capable leaders of India have refrained from participating in the new governmental machinery; that whatever measure of success has been attained—and it is no mean success, according to Sir Rushbrook Williams—has been due to the capacity of our tenth-rate men who form the majority in our councils, imperial as well as provincial.

The defect of incompetence on the part of the Commission is, however, as nothing compared to another serious objection that may be raised against its composition. I am highly in sympathy with Ramsey MacDonald's statements made in the British press and in a recent issue of the *Nation*. His stand in brief is this: (1) That an *official* Commission of Britishers *appointed* by the British Parliament be empowered to observe and study the political situation in India; (2) that its report shall be merely of an advisory nature, a working basis for the discussion of further reforms; (3) that full opportunity shall be given to Indian leaders of different schools of opinion to put forth their own constructive suggestions along with destructive criticism of the Simon Commission report; (4) that acceptance by public opinion in India of Indians nominated by the British Indian government as the people's representative would be tantamount to abdicating the principle of popular representation.

Mr. MacDonald's stand seems to me to be most honorable, worthy and proper—especially on the score of point four as outlined above. Because of their political immaturity the people of India have in the past fallen into just such pitfalls against which MacDonald is warning us today. I for one would rather not see an Indian on the Commission than see one appointed by an alien government.

At this stage, however, the young Indian Nationalist has to part company with MacDonald. Indian representatives selected by the Indian Councils, provincial or imperial, are not likely to be the true representatives of the Indian masses: they will but represent special vested interests of the Indian capitalists and the opinion of the moderate school of politicians. Hence MacDonald's suggestion for representatives from the Councils as a good counter-balance against the simon-purism of the British Commission is inadequate. To secure a true representation of the cross-section of Indian opinion there must be invited the leaders of the All-India Congress, of the Muslim League, and of the All-India Trade Union Congress. Failing which all other measures are bound to be half-hearted and mere palliatives.

Again, Mr. MacDonald fails to take into account a psychological factor of great moment. In the past the attitude of the British government has been so brazenly arrogant in its creation of commissions, etc., that the leaders of India, now awakened to the consciousness of a slur of inferiority cast upon them, are determined to protest against anything which in the least savors of "superiority." *Objectively* I would side with MacDonald; but subjectively neither I nor any of my countrymen can sympathize with his stand. His condemnation of India's proposed boycotts of the Commission scores a liability, not an asset, to the British Labor Party.

As the latest development of the political situation in India may be mentioned two facts. The resolution of Independence which had been turned down in 1920, 1921 and 1922 was passed at the last session of the Indian National Congress (last week in December) amidst great acclaim and enthusiasm. The Congress has also "resolved" to boycott the Simon Commission; the Muslim League has been split in two on the question of boycott, the substantial majority being for boycott. Despite these warnings, in the truly English fashion of "muddling through" the Simon Commission sailed for India on the 20th of January; the working of the "boycott" resolution of the Congress is already being reported partially in the press. Sir John Simon may yet go down into history as one of "God's Englishmen!"

HARIDAS T. MUZUMDAR.
University of Wisconsin.

The Story of My Experiments with Truth

[The Autobiography of Mahatma Gandhi]

(Copyrighted, 1928)

PART IV—CHAPTERS XXII AND XXIII

Whom God Protects

I had now given up all hope of returning to India in the near future. I had promised to my wife to return home within a year. The year was gone without any prospect of my return, and so I decided to send for my wife and children. On the boat taking them to South Africa, Ramdas, my third son, had in playing with the Captain of the boat broken his arm. The Captain had looked after him well and had him attended to by the ship's doctor. Ramdas therefore landed with his hand suspended in a sling. The doctor had advised that as soon as we reached home the wound should be dressed by a qualified doctor. But this was the time when I was full of faith in my experiments in earth-treatment. I had even succeeded in persuading some of my clients who had faith in my quackery to try the earth and water treatment.

What then was I to do for Ramdas? He was just eight years old. I asked him if he would mind my dressing the wound. With a smile he said he did not mind it at all. It was not possible for him at that age to decide what was the best thing for him, but he knew very well the distinction between quackery and proper medical treatment. And he knew my habit of home treatment and had faith enough to trust himself to me. In fear and trembling I undid the bandage, washed the wound, applied clean earth poultice and tied it up again. This sort of dressing went on daily for about a month until the wound was completely healed. There was no hitch, and the wound took no more time to heal than the ship's doctor had said it would under the usual treatment.

This and other experiments enhanced my faith in such household remedies, and I now proceeded with them with more self-confidence. I widened the sphere of their application, trying the earth and water and fasting treatment in case of wounds, fevers, dyspepsia, jaundice, and other complaints, with success in most cases. But now I have not the confidence I had in South Africa, and experience has even shown that these experiments involve obvious risks.

The reference here therefore to these experiments is not meant to demonstrate their success. I cannot claim complete success for any experiment. Even doctors can make no such claim about their experiments. My object is only to show that he who would go in for novel experiments must begin with himself. That leads to a quicker discovery of truth, and God always protects the honest experimenter. The risks involved in experiments in cultivating intimate contacts with Europeans were as grave as those in the nature-cure methods. Only those risks were of a different kind. But in cultivating those contacts, I never so much as thought of the risks.

I invited Polak to come and stay with me, and we began to live like blood brothers. Mrs. Polak and he had been engaged for some years, but the marriage had been postponed for a propitious time. I have an impression that Polak wanted to put by some money before he settled down to a married life. He knew Ruskin much better than I, but his Western surroundings were a bar against his translating Ruskin's teaching immediately into practice. But I pleaded with him: "Where there is a heart union, as in your case, it is hardly right to postpone marriage merely for financial considerations. If poverty is a bar, poor men can never marry. And then you are now staying with me. There is no question of household expenses. I think you should get married as soon as possible." As I have said in a previous chapter, I had never to argue a thing twice with Mr. Polak. He appreciated the force of my argument, and immediately opened correspondence with Mrs. Polak, who was then in England. She gladly accepted the proposal and in a few months reached Johannesburg. Any expense over the wedding was out of the question, not even a special dress was thought necessary. They needed no religious rites to seal the bond. Mr. Polak was a Christian by birth and Mrs. Polak was a Jew. Their common religion was the religion of ethics.

I may mention in passing an amusing incident in connection with this wedding. The Registrar of European marriages in the Transvaal could not register marriages between black or colored people. In the wedding in question, I acted as the best man. Not that we could not have found a European friend for the purpose but Polak would not brook the suggestion. So we three went to the Registrar of marriages. How could he be sure that the parties to the marriage in which I acted as the best man would be whites? He proposed to postpone registration pending inquiries. The next day was Christmas day, and to postpone the date of a solemnly arranged wedding on such a flimsy pretext was more than one could bear. I knew the Chief Magistrate, who was head of the Registration Department. So I appeared before him with the couple. He laughed and gave me a note to the Registrar, and the wedding was at last duly registered!

Up to now the Europeans who lived with me had been more or less known to me before. But now an English lady who was an utter stranger to us entered the family. I do not remember having ever had a difference with the new married couple, but if Mrs. Polak and my wife had some unpleasant experiences they were no more than what happen in the best regulated homogeneous families. And let it be remembered that mine would be considered an essentially heterogeneous family where people of all kinds and temperaments were freely admitted. When we come to think of it, the distinction between heterogeneous and homogeneous is discovered to be merely imaginary. We are all one family.

I had better celebrate West's wedding also in this chapter. At this stage of my life, my ideas about *brahmacharya* had not fully matured, and so I was interesting myself in getting all my bachelor friends married. When in due course, West made a pilgrimage to Louth to meet his parents, I advised him to return married if possible. Phœnix was the common home, and as we were all supposed to have become farmers, we were not afraid of marriage and its usual consequences. Mr. West returned with Mrs. West, a beauteous young lady of Leicester. She came of a

family of shoemakers working in a Leicester factory. Mrs. West had herself some experience of work in this factory. I have called her beauteous, because it was her moral beauty that at once attracted me. True beauty after all consists in purity of heart. With Mr. West had come his mother-in-law too. The old lady is still alive. She put us all to shame by her industry and her buoyant, cheerful nature.

Just as I persuaded these European friends to marry, I encouraged the Indian friends to send for their families from home. Phœnix thus developed into a little village, half a dozen families having come and settled and begun to increase there.

A Peep Into the Household

We have seen in a previous chapter that though the expenses of the household were heavy, the tendency towards simplicity began in Durban. But the Johannesburg house came in for much more overhauling in the light of the Ruskin teaching.

I introduced as much simplicity as was possible in a barrister's house. It was impossible to do without a certain amount of furniture. The change was more internal than external. The liking for doing personally all the physical labor increased. I therefore began to bring my children also under that discipline.

Instead of buying baker's bread, we began to prepare unleavened wholemeal bread at home according to Kuhne's recipe. Common mill flour was no good for this, and the use of handground flour, it was thought, would insure more simplicity, health and economy. So I purchased a hand-mill for £7. The iron wheel was too heavy to be tackled by one man, and easy to be managed by two. Polak and I and the children mainly worked at it. Mrs. Gandhi also occasionally lent a hand, though the grinding hour was her usual time for beginning kitchen work. Mrs. Polak now joined us on her arrival. The grinding proved a very beneficial exercise for the children. Neither this nor any other work was ever imposed on them, but it was a pastime to them to come and lend a hand, and they were at liberty to break off whenever tired. But all the children including those whom I shall have occasion to introduce later, somehow, generally never failed me. Not that I had no laggards at all, but most did their work cheerfully enough. I can recall few youngsters in those days fighting shy of work or pleading fatigue.

We had engaged a servant to look after the house. He lived with us as a member of the family, and the children used to help him in his work. The Municipal sweeper removed the night soil, but we personally attended to the cleaning of the closet instead of asking or expecting the servant to do it. This proved a good training for the children. The result was that none of my sons developed any aversion for scavenger's work, and they naturally got a good grounding in general sanitation. There was hardly any illness in the home at Johannesburg, but whenever there was any, the nursing was willingly done by the children. I will not say that I was indifferent to their literary education, but I certainly did not hesitate to sacrifice it. My sons have therefore some reason for a grievance against me. Indeed they have occasionally given expression to it, and I must plead guilty to a certain extent. The desire to give them a literary education was there. I even endeavored to give it myself, but every now and then there was some hitch or other. As I had made no other arrangement for their private tuition, I used to get them to walk with me daily to the office and back home. —a distance of about 5 miles in all. This gave them and me a fair amount of exercise. I tried to instruct them by conversations during these walks, if there was no one else claiming my attention. All my children, excepting the oldest, Harilal, who had stayed away in India, were brought up in Johannesburg in this manner. Had I been able to devote at least an hour to their literary education with strict regularity, I should have given them, in my opinion, an ideal education. But it has been their as also my regret that I failed to insure them enough literary training. The eldest son has often given vent to his distress privately before me and publicly in the press, the other sons have generously forgiven the failure as unavoidable. I am not heartbroken over it, and the regret, if any, is that I did not prove an ideal father. But I hold that I sacrificed their literary training to what I genuinely, though may be wrongly, believed to be service to the community. I am quite clear that I have not been neglectful in doing whatever was needful for building up their character, and I believe it is the bounden duty of every parent to provide for it properly. Whenever, in spite of my endeavor, my sons have been found wanting, it is my certain conviction that they have reflected not want of care on my part but the defects of both of their parents.

Children inherit the qualities of the parents, no less than their physical features. Environments do play an important part, but the original capital on which a child starts in life is inherited from its ancestors. I have also seen children successfully surmounting the effects of an evil inheritance. That is due to purity being an inherent attribute of the soul.

Polak and I had often very heated discussions about the desirability or otherwise of giving these children an English education. It has always been my conviction that Indian parents, who train their children in thinking and talking in English from their infancy, betray their children and their country. They deprive them of the spiritual and social heritage of the nation, and render them to that extent unfit for the service of the country. . Having these convictions, I made a point of always talking to my children in Gujarati. Polak never liked this. He thought I was spoiling their future. He contended with all the vigor and love at his command that if children were to learn a universal language like English from their infancy, they would easily gain considerable advance over others in the race of life. He failed to convince me. I do not now remember whether I convinced him of the correctness of my attitude, or whether he gave me up as too obstinate. This happened about twenty years ago, and my convictions have only deepened with my experience. And though my sons have suffered for want of full literary education, the knowledge of the vernacular that they naturally acquired has been all to their and the country's good, inasmuch as they do not appear the foreigners they would otherwise have been. They naturally became bilingual, speaking and writing English with fair ease, because of daily contact with a large circle of English friends, and because of their stay in a country where English was the language chiefly spoken.

M. K. GANDHI.

(*Translated from Navajivan by Mahadeo Desai.*)

The Study Table

With Anthropology as a Basis

An unusually interesting book is Charles Hose's "Natural Man, A Record from Borneo."[1] The author for thirty years has been connected with administrative work in Sarawak. He is a scientist as well as an administrator and has made serious investigation of the fauna of Sarawak. In collaboration with William McDougall, he wrote "The Pagan Tribes of Borneo," a standard work in ethnology. Sarawak, with its unique history under English rajahs, lies in the northern part of the great island of Borneo, with British North Borneo on the one side and Dutch Borneo on the other. Its native population furnishes the material for the book before us. Two groups are recognized—the nomad Punans and the Indonesian village-folk. The Punans are wandering hunters, who live in the jungle and maintain a semi-parasitic or symbiotic relation with the more settled tribal and village peoples. In culture and life they are strangely like the negritos of the Philippines, but they are *not* little negroes. Though interesting, they are disposed of in a preliminary chapter. The rest of the book is devoted to a group of tribes, village dwellers, Indonesians with typical Indonesian culture traits. Most important among them are the Kayans, Kenyahs, Klemantans, Muruts and Ibans. Their culture is in general the same, but there are variations in detail. The Kayans are our author's favorites, while the Ibans less attract him. In a series of amply illustrated chapters, he sketches daily life and occupations, arts and crafts, creeds and superstitions, morals and mentality. He usually describes Kayan customs and practices first and then indicates the variations found among the others. In many ways the Ibans differ notably from the rest. Among the many interesting subjects detailed are the remarkable long houses, the skill in making and handling canoes, the blowtube and its poisoned darts, war and head-hunting, beliefs and omens (among them the observation of pig livers), etc., etc. The picture given of these Dyaks, "wild men of Borneo," is an attractive and sympathetic one and the story is well told.

There are a good many man like Curle.[2] They live lonely lives, in out of the way places, in contact with "native" workers or subordinates. They are traders, petty government officials, managers, prospectors, mine-superintendents. Sometimes they became brutes, haters of their kind and of all men. If they have mentality they spend their hours of loneliness in brooding over world problems, philosophy, the desperate lot of mankind. While they reach clear-cut conclusions, fortunately most of them do not write books. Many of them settle down and rot in one place; some of them drift around over the world. The wanderlust that first drove them into the wilderness retains its force and drives them. When the old mine peters out or passes into the hands of a great company, they hasten to explore and develop some new field. The author of "Our Testing Time" seems to be such a man. His book is of the Nordic-worship kind. Mr. Curle has been long in the wilderness, in many wildernesses, even after the necessity to drift has passed, he keeps moving. The book is the result of a vow; he promised a friend in Australia to give his ideas to the world; he had to go to Timbuctoo to get inspiration to begin it. He is a kind man, who sees good, beauty, attractiveness, in every race and people. He has thought deeply in his lonely hours and believes his thoughts precious; they always do. He greatly admires Evolution, with a capital E, a thing outside, working toward desired ends. Its finest product so far is the Nordic; plainly it will scarcely be surpassed. Next comes the Jew. There is even something to be said for the Italian. But Evolution must have fit materials with which to work; otherwise she fails. If we give her pure and unadulterated Nordics all will be well. Democracy and miscegenation are the dangers. The United States is the horrible example of the danger that threatens. So far the book is interesting and like the others of its class. It hardly comes up to the solemn promise given to the sympathetic chum in Australia, nor is it evident why he had to go to Timbuctoo to begin it. When he launches into philosophy—when he deals with certain realities, sex and complexity, and good and evil, he ceases to be especially interesting. Even with the publisher's announcement:

> America, ruled by mob psychology, swollen and prosperous, menaces the world: He sees the dangers of over-population, the coming economic struggle, the hatred of the coloured world, the make-believe of Democracy—the book is hardly likely to make a stir.

Mr. Gann is a member of the Maya Society and has been active in exploration of the Maya area for several years. He appears to bring out a book as the result of his journeyings over a year. He is a Britisher and his last story of adventure and exploration begins in British Honduras.[3] In the same field season he visited various localities in Yucatan and Honduras. Interest in the whole Maya area is keen just now and many workers are investigating—British, American, German and others. We are justly proud of those who represent us in this field—Spinden, Morley, Blum (Dane by birth)—but all who come with serious purpose are welcome. Gann is an interesting writer and he suffers just enough from the discomforts and inconveniences of travel (and there are both in lowland Mexico and Central America) to spin a harrowing tale. He knows and is interested in the modern tribes as well as in the ancient cultures and has exceptional knowledge of the fauna of the region. His books do not claim to be serious contributions to our knowledge of Maya culture, but are lively accounts of exploration and adventure. They are more like the famous early works of John L. Stephens than most recent books of their class. To say that is indeed high praise. His books are more than mere narratives. Gann has made some original discoveries and has been with parties that have gone deeply. He himself has an impetuous urge to be ever on the move, but he knows how to tell us what are the most important and illuminating things encountered. He can make clear the significance of a stela bearing a date; he emphasizes the importance of subterranean water channels and basins, caverns still largely unstudied; he explains the method and purpose of astronomical observation at Copan. All in all, his book will certainly arouse interest and develop an intelligent attitude towards the entire subject. It is well

1. "Natural Man. A Record from Borneo." Charles Hose. London: 1926. Macmillan and Co., Ltd. 8° pp. xvi. 284.
2. "Our Testing Time. Will the White Race Win Through?" J. H. Curle. New York: 1926. George H. Doran Co. 8° pp. 301.
3. "Ancient Cities and Modern Tribes." Thomas Gann. New York: 1926. Charles Scribner's Sons, 8° pp. 256.

illustrated with new and instructive pictures. It is dedicated to Sylvanus Griswold Morley, undoubtedly the present leader in Maya studies.

The Harris Foundation Lectures are given at annual institutes held during the summer at the University of Chicago. They are intended to promote "a better understanding of other nations through wisely directed educational effort." Three institutes have been held—the first dealing with European, the second with Far Eastern, the third with Mexican affairs. The institute of 1926 was addressed by four competent speakers, each of whom gave four lectures. The twelve lectures are now printed in two volumes under the titles "Aspects of Mexican Civilization" and "Some Mexican Problems."[4] José Vasconcelos has been Minister of Public Instruction, Manuel Jamio was Director of the Department of Anthropology; Moises Saenz is Sub-Minister of Public Inspection; Herbert I. Priestley is Professor in the University of California. All are amply competent to treat their respective themes. The three Mexicans would have done better to have written as if for Mexican readers. It is true that we are painfully ignorant regarding Mexico. Still, a real discussion prepared for Mexicans would have been quite as easily understood and would have had more of life and interest. As for Prof. Priestley, he is so fearful that he may seem to lose judicial poise, that he refrains from speaking out repeatedly when the occasion demands it. The books well deserve a reading, but we lay them down with a feeling of regret that the four speakers have not done better. The indexing of the books is bad and was done by some one who knows neither Mexico nor Spanish. It would be easy to point out many blunders; one will illustrate. Five references are given for "Obregon, Taribio Esquivel." There is no such name as Taribio; Toribio Esquivel Obregon should not be listed under Obregon; and, of the five references, four do not refer to Señor Esquivel Obregon at all, but to President Alvaro Obregon, which is a quite different person.

We hail everything that will acquaint our young people with other nations and especially anything that will give them a sympathy towards Latin America. We do not ourselves like this new South American reader[5] as well as Roger Babson's Central American reader. Of course Babson's book was merely informative; this one embodies all the latest pedagogical ideas. It is aimed "to improve the reading skills of elementary students." While the title leads us to expect to go from Panama to Cape Horn, we do it by starting with Brazil and coming around to Argentina. The style is lively and personal, so much so that even a long-suffering child is likely to rebel. Each chapter ends with "things to do and think about," which surely will aid in developing "the reading skills." The treatment is rather uneven; the child will know almost nothing of the Peru of today and will surely be overbalanced on the Incas. The little readers will be happily inflamed by the tales of the buccaneers and will long to repeat the exploits of Henry Morgan, whom Charles II of blessed memory is said to have knighted. The qualification: "there were buccaneers after Morgan retired, but none so able and so wicked" will hardly reduce the inflammation. Again: "Even quite respectable men sometimes became pirates when they were far from home." With this before him, what child would not desire to be far away from home?

FREDERICK STARR.

4. "Some Mexican Problems." Moises Saenz and Herbert I. Priestly. 16° pp. ix. 175.
"Aspects of Mexican Civilization." José Vasconcelos and Manual Jamio. 16° pp. ix. 194. Chicago: 1926 The University of Chicago Press.

5. "From Panama to Cape Horn." Ethel Imogene Salisbury. Yonkers-on-Hudson: 1927. World Book Co. 16° pp. viii. 294.

Correspondence

Sacco and Vanzetti: For and Against

I

Editor of UNITY:

Rarely have I read words which have such power as these taken from the New Year's UNITY:

"To this long list of the names of the great, near-great, famous and notorious, we add in conclusion the names of two humble alien workingmen, destined to be remembered, we believe, when all, or most of these others are forgotten. We refer to Nicola Sacco and Bartolemeo Vanzetti, foully slain by the Commonwealth of Massachusetts on the night of August 22nd."

Part of their power, perhaps, derives from the courage it took to pen them. Certain it is that they deeply stir the emotions of men—all who ardently fan the flame of their love of beauty, all who passionately resent injustice, lust for killing.

E. T. A.

Cheyenne, Wyoming.

II

Editor of UNITY:

When Mr. Holmes' article appeared at the time Sacco and Vanzetti were executed I felt I could never let another copy of UNITY come into the house, but because of my long time interest in Mr. Jones and what his work has stood for; because also I have followed with much interest Mr. Holmes' work here in the east, I did not write then as I must now, after the enclosed cutting from the last number has come to speak for the general editorship of the paper.

I do not suppose it was—or is—possible for those not here on the ground to realize how utterly unfair, unwise and wicked such a statement as you have made seems to those of us who followed with sympathy the trial and the final judgment.

HENRIETTA HUNT AMES HUTCHINSON.

West Newton, Massachusetts.

For Ireland

Editor of UNITY:

I regret to be obliged to protest against the editorial on the Irish Free State and on certain Irishmen who have been visiting the United States in official capacity which appeared in your issue of February 6. It is quite unworthy of any journal of standing and it is particularly unworthy of UNITY which during the tensest period of the last great phase of the struggle—and at a time when other American editorial opinion had forsaken American ideals and was timorously espousing the pretensions of the conquerer—sang the praises of the patriots and championed their cause with a purity of insight and a fervor of devotion probably unsurpassed by any other journal anywhere.

Hence it is with appreciation of the general symmetry of your point of view in the past in mind that I beg to inquire why it is that now, in a world rent with disagreement, neither your moral understanding nor your knowledge of events has been able to save you from horrified astonishment at sight of a division of opinion among the Irish and in the face of a situation as difficult as that which has confronted and still confronts them? And why is it that in a land like ours, always overflowing with "ambassadors of good-will" from England and other European countries, the legitimate and forthright endeavors of President

The Field

"The world is my country, to do good is my Religion."

CONFERENCE ON THE STUDY AND THE TEACHING OF INTERNATIONAL RELATIONS

On March 10th the Forum of the League of Women Voters and the Association for Peace Education will hold their third annual educational Conference in the Congress Hotel, Chicago. In addition to the teachers' organizations which have cooperated in the past, a number of other organizations will participate this year.

The subject for this year's Conference will be "The Study and the Teaching of International Relations." Prof. Pitman Potter of the University of Wisconsin will speak at the morning session on "Methods and Motives in the Study of International Relations." The afternoon will be devoted to a discussion of the press as a factor in the education of the adult in international affairs. Mr. James McDonald of the Foreign Policy Association of New York will be the main speaker on this program. The discussion will be a prominent part of the program at both sessions.

The admission fee will be $1.00 for the day. For further information inquire at the office of the Association for Peace Education, 5733 Blackstone Avenue, Chicago, telephone Hyde Park 1449.

THE AMERICAN DISCOVERY OF RUSSIA SUMMER OF 1928

Russia is still beyond the frontiers of the western world—the new frontiers defined by the War and the Revolution. But the journey there is easier than it used to be, the dangers have shrunk to a myth, and a visit to Russia is within the travel range of anyone who has curiosity, imagination and a sound physique.

Among the scattering of Americans who visited Russia last summer were two parties of American students and intellectual workers, men and women. Arrangements had been made in this country by the National Student Federation of America and the Open Road; in Russia by the Society of Cultural Relations with Foreign Countries and the Sovtorgflotte.

The same agencies are working together again this year, and plans are being perfected along the following general lines:

Itineraries. They are being planned to cover 3, 4, 5 and 6 weeks in Russia. Add from 3 to 4 weeks in each case for transit to and from Russia.

Seven weeks round trip (3 weeks in Russia). Price—between $650 and $700; Leningrad, Moscow, the Ukraine, the Don Cossacks, the Black Sea, the Crimea, Kherson.

Two months round trip (4 weeks in Russia). Price—between $750 and $800; Leningrad, Moscow, the Volga, Astrakhan, Baku, Georgia, the Caucasus, the Ukraine.

Nine weeks round trip (5 weeks in Russia). Price—between $900 and $950; Leningrad, Moscow, the Volga, the Ukraine, the Crimea, Adjaristan, Georgia, the Caucasus.

Nine weeks round trip (5 weeks in Russia). Price—between $900 and $950: Leingrad, Moscow, the Ukraine, the Don Cossacks, the Caucasus, Georgia, Adjaristan, the Crimea, Kherson.

Two and one-half months round trip (6 weeks in Russia). Price—between $1,000 and $1,050: Leningrad, Moscow, the Volga, the Don Cossacks, the Caucasus, Georgia, Baku, the Crimea, Kherson, the Ukraine.

Organization. It may be said without hesitation that the visitor to Russia who does not speak the language and who has only a few weeks at his disposal can get more out of membership in a well composed group than he could by travelling alone. The parties sent by the National Student Federation of America and the Open Road are limited in each case to eight members—a number small enough to avoid the disadvantages of group travel, yet sufficient to assure its advantages. An American who knows more about Russia than most of his countrymen heads each group. While it is in the U. S. S. R. the party has the additional services of a well educated English-speaking Russian, serving as host and interpreter.

Prices. It will be possible shortly to announce a definite price for each of the trips. It will cover all expenses

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Cosgrave and Mr. De Valera to persuade the sympathies of their kinsmen and friends in America should, in especial, be characterized so alliteratively, inexactly, and discourteously by you as a disgraceful "fawning for the favor of foreigners?" I should have supposed that your cheeks would burn to see the heroic classic of the Irish struggle set down as a folly inspired by mere "petulance and stubbornness." I had supposed you would revolt from the prospect of being associated in the minds of your readers with those vulgarians who, projecting the longings of their own minds, have pretended to see in the poetic and romantic figure of the Irishman an acknowledged buffoon and slapstick comedian. I had supposed that you would resent being catagoried with those who can see neither in the Free State compromise nor in the demand for a republic a valid and tenable position, nor in the subsequent tentative adjustments anything worthy of the name statesmanship unless when surrounded by the insulting inverted comma.

I do wish that unsympathetic Americans (those who *are* unsympathetic) would keep out of the Irish business altogether. There is much better understanding between the English and the Irish than there is between these persons and the Irish and much, much more of course than there is and has been between the Scotch and Welsh and the Irish. I suppose this is partly because each of these principals recognizes in the other a foe unalterably determined to govern himself and that each actually *fights*, and more or less in the open. Is it not often the bystander who foments hatred and intensifies the difficulties already existing among those engaged in the real conflict?

"I perceive that if we do not kill each other we shall become friends!" I owe recollection of this delightful comment from Dumas' duelists, D'Artagnan and Athos, to that wonderul Irishman, AE, who quoted it recently during a lecture in speaking of the generosity of his countrymen toward their foes, and who, by the way, has also had the indelicacy to visit America at this time and to let his admiring audiences know that on the whole he is proud of his country.

For my own part, I look forward to a day when the tragedy of the past throughout Ireland and the difficulties of the present shall have been transmuted into that state of understanding fellowship and effectiveness which can exist only in that nation which has achieved a genuine and united independence.

In the meantime it may be well for us who are spectators to remember that villification gets us nowhere and that history cannot be laughed down either by mayors of cities or by writers of editorials.

BERTHA SULLIVAN PAPAZIAN

[NOTE: We feel that Mrs. Papazian's criticism is sound and her rebuke deserved. The editorial in question was not written by the Editor, but he would in no way attempt to evade responsibility for its publication. It betrayed UNITY into the error, of which this paper of all others should never be guilty, of blaming a nation for the actions of its politicians. It violated that basic injunction, immortally expressed by Edmund Burke against drawing an indictment against an entire people. It was uncharitable and unjust. Recognizing our mistake, we make such amends as are now possible, and offer herewith our profound apologies to our readers.—J. H. H.]

The Quiet Hour

Editor of UNITY:

I wish to express my gratefulness to Bill Simpson for the splendid article, "The Method and Meaning of Quiet," in UNITY of January 23, 1928. By far the finest thing I have read on the "Quiet Hour" for many a day. Let us have more like it, Bill.

Please tell me where to procure a number of copies of pamphlet "The Community of Love" by Mr. Simpson.

Enclosed find a check for another year's subscription to UNITY on the strength of Bill Simpson's article. Of course there are other good things in your magazine—in truth it's all good. God speed UNITY on its way into minds and hearts of Churchmen everywhere.

Cleveland, Ohio. E. A. LOHMAN.

in Russia, cultural as well as material, plus the round trip to and from the U. S. S. R. The Russian authorities have promised the best that Russia has to offer in travel facilities, food and lodging; and wherever there is something special to be seen, heard or visited, it is included in the program and in the price.

Visas. Unless relations change between the U. S. A. and the U. S. S. R., it will be impossible to secure visas in America. The Society for Cultural Relations has agreed, however, to secure official decision on each visa application well in advance of sailing. Such authorization will assure the granting of the visa at some point intermediate between New York and Leningrad.

The Human Equation. We and the Russians scarcely know each other any more. The past decade has seen very little visiting between the two peoples. Americans who go calling in a neighborly spirit will be warmly received by high and low. This is what a member of last summer's expedition wrote on his return:

"I like poor people with rich souls. Russia is full of them."

ONE MORE RUSSIAN CANARD

"A new scare story about another disastrous blow to the authority of the Russian Soviet Government has been exploded. November 25, an Associated Press dispatch from Bucharest reported, on second-hand authority, that 'chaos and anarchy are reigning in the Ukraine, with hundreds killed in street riots.' Four days later, Navarre Atkinson, special correspondent to the New York *Times*, cabled from Bessarabia:

"'The string of Ukrainian towns and villages along the Dniester, which forms the boundary between Russia and Rumania, have been in spasmodic revolt against Soviet authority for the last three months. Now, apparently, the insurrection has been extinguished in a torrent of blood.'

"December 2, Walter Duranty, New York *Times* correspondent in Moscow, cabled convincing evidence that these stories of revolts and disturbances should be discredited. A few days later Mr. Atkinson discovered that the reports on which he had based his account were 'for the most part, exaggerated, but appeared to be not without some basis of fact.' Similarly, an Associated Press dispatch of December 9 reports that a correspondent sent to investigate the situation in the Ukraine 'has been unable to locate any disorder of the least importance.'"

Bulletin, Foreign Policy Association (N Y.)

HE THAT LOSETH HIS LIFE SHALL SAVE IT

Gradually it has been dawning upon a few religious leaders in various parts of the world that the principle which Jesus enunciated about the losing and the saving of life may apply to institutions, even to churches, as truly as to individuals, and that institutional selfishness even in the interest of so good an institution as a church falls under the same condemnation as individual selfishness. Occasionally a church finds itself in a position where there is reasonable ground to believe that the kingdom of God will be more effectively advanced by its dissolution or merging than it could by the continuance of its separate existence. Such a situation was confronted by the Broadview Community church, Hartford, Conn., as outlined in a sermon recently preached by its pastor, Rev. Ralph H. Rowse. This congregation has occupied a district in which it was able to serve as a unifying bond for the community to whose religious needs it ministered. The organization of another church in the community, which would have broken the existing unity, gave rise to a proposal to the new group to join with the Broadview church. "But we also want you to know that we are so concerned for unity that, should you not accept our invitation and should you decide to build a church in this district, we propose to disband our church and urge all our members to join with you rather than see the work of the kingdom of God hindered by the existence here of too many churches." This comment is written with no intimate knowledge of the actual conditions in the neighborhood and with no opinion as to whether in fact the establishment of the proposed new church would effect a breach in the religious unity of the community or weaken the common cause by overchurching. It is the spirit of this action which calls for commendation. It is an authentic act of sacrifice in reliance upon the promise that "he that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

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